ADVERTISEMENT.

The opinion has been adopted by the Government of the N. W. Provinces that the study of Sanskrit, by the English pupils in the Government Colleges, might be made to furnish a means of mental discipline analogous to that which the study of the Latin and the Greek furnishes in Europe.

In these "First Lessons", the plan of which was suggested by Mr. T. K. Arnold's "First Latin Book", and which are intended to precede the study of any regular Sanskrit grammar, the etymological rules for the permutation of letters in the formation of words, which in the regular grammars the learner encounters at the outset, are remitted to a later division of the work,—attention being called at the outset to those syntactical rules only—and to each rule only when a special occasion for it arises—which are of constant application in modifying the appearance of perfect words when they come together in a sentence.

Attention is also confined, in the first instance, to those forms, (such as the 3d person singular of the verb) in which the most constantly recurring words present themselves in sentences; and the pupil is set at once to write exercises, in which a number of useful words are repeated so frequently as to render unlikely their being readily forgotten again. The pupil, whilst making progress, will here probably have the pleasant feeling that he is making progress:—and, after mastering this introduction, he will not be so readily repelled by a grammar which starts from the driest elements of the subject—like the grammars of Professors Wilson and Williams, or the *Laghu Kaumudí* with its English Version.

If it should be thought that too little demand is here made upon the learner for the exertion of mental effort—the reply is this, that the main purpose of these exercises is not so much to provoke mental effort as to imprint on the memory of the learner some of the broadest outlines of a subject which when first presented in all its details is apt to prove repulsively bewildering.

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Benares College,
8th September, 1850.

INTRODUCTION.

THE DEVANA'GARI' ALPHABET.

The vowels, in the following pages, must be pronounced as follows: viz., *a* as in *Roman*; *á* as in *father*; *i* as in *it*; *í* as in *police*; *u* as in *push*; *ú* as in *rude*; *e* as in *there*; *ai* as in *aisle*; *o* as in *so*; *au* as *ow* in *now*. The consonants are, in general, pronounced as in English. But *th* and *ph* must be sounded as in the words *ant-hill* and *uphill*, not as in *this* and *philology*.

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, ऌ *lṛi*, ॡ *lṛí*,
ए *e*, ऐ *ai*, ओ *o*, औ *au*, ं (*anuswára*) *ṅ*, ः (*visarga*) *h*.

CONSONANTS.

Gutturals	क *ka*,	ख *kha*,	ग *ga*,	घ *gha*,	ङ *ṅa*.
Palatals	च *cha*,	छ *chha*,	ज *ja*,	झ *jha*,	ञ *ña*.
Cerebrals	ट *ṭa*,	ठ *ṭha*,	ड *ḍa*,	ढ *ḍha*,	ण *ṉa*.
Dentals	त *ta*,	थ *tha*,	द *da*,	ध *dha*,	न *na*.

Labials प *pa,* फ *pha,* ब *ba,* भ *bha,* म *ma.*

Semi-vowels य *ya,* र *ra,* ल *la,* व *va, or wa.*

Sibilants and Aspirate श *s'a,* ष *sha,* स *sa,* ह *ha.*

The above forms of the *vowels* are used only at the beginning of a syllable. The vowel अ *a* is inherent in every consonant, and is sounded after every one which has not the mark of a pause thus—(viz., ्) subscribed, nor another vowel, in a contracted shape, attached to it. These other vowels, when not at the beginning of a syllable, assume the following contracted shapes.

MEDIAL AND FINAL FORMS OF THE VOWELS.

ा *á,* ि *i,* ी *í,* ु *u,* ू *ú,* ृ *ṛi,* ॄ *ṛí,* ॢ *lṛi,* ॣ *lṛí,* े *e,* ै *ai,* ो *o,* ौ *au.*

Example of the Vowels following the letter क् *k.*

क *ka,* का *ká,* कि *ki,* की *kí,* कु *ku,* कू *kú,* कृ *kṛi,* कॄ *kṛí,* कॢ *klṛi,* कॣ *klṛí,* के *ke,* कै *kai,* को *ko,* कौ *kau,* कं *kañ,* or *kam,* कः *kah.* The vowels *u* and *ú* are added to the letter र् *r* thus—रु *ru,* रू *rú.*

When two or more consonants meet, without the intervention of a vowel, they coalesce and become one conjunct character. These compounds are formed by writing the subsequent consonant under the first, by blending them in a particular way, or by writing them in their usual order, omitting the perpendicular stroke of each letter except the last.

The letter र् *r*, when it immediately precedes a consonant, is written above it, in the form of a crescent, thus—र्ग *rga:* when it immediately follows one, it is written as a slanting line beneath it, thus—क्र *kra*, ग्र *gra*.

The following are among the most frequently recurring of the

CONJUNCT CONSONANTS.

क्त *kta*, क्व *kwa*, क्त्व *ktwa*, क्ष *ksha*, क्ष्य *kshya*, क्ष्व *kshwa*,
ख्य *khya*, ग्र *gra*, ग्र्य *grya*, घ्न *ghna*, ङ्क *ṅka*, ङ्ग *ṅga*,
च्च *chcha*, च्छ *chchha*, ज्ज *jja*, ज्ञ *jña**, ज्य *jya*, ज्र *jra*,
ञ्च *ñcha*, ण्ट *ṇṭa*, त्त *tta*, त्न *tna*, त्र्य *trya*, त्व *twa*,
द्द *dda*, द्ध *ddha*, द्भ *dbha*, द्भ्य *dbhya*, द्य *dya*, द्र *dra*,
ध्व *dhwa*, न्त्य *ntya*, न्त्र *ntra*, प्त *pta*, भ्य *bhya*, श्च *s'cha*,
श्र *s'ra*, ष्ट *shṭa*, स्त *sta*, स्त्र *stra*, स्थ *stha*, स्य *sya*,
ह्न *hna*, ह्म *hma*, ह्य *hya*, ह्र *hra*.

Lesson 1.

1.—A Sanskrit noun, as it stands in the dictionary, is said to be in the *crude form*.

2.—Nouns, in the crude form, end either in a vowel or in a consonant.

3.—The vowels with which most nouns end are अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, and ऋ *ri*.

4.—Nouns are *Masculine*, *Feminine*, and *Neuter*. Names of males are masculine, and those of females feminine; but many

* Commonly pronounced *gya* or even *dñya*.

words are masculine or feminine, which are names neither of males nor of females. For example, रथ *ratha* 'a car' is masculine; and चिन्ता *chintá* 'reflection' is feminine.

5.—By adding to, or otherwise changing, the crude form of the noun, seven different forms, with different senses, are obtained. These altered forms are called *cases.*

6.—The 1st case is that in which a noun appears when it denotes the *subject* spoken of in the sentence. This case is called the *Subjective,* or, more commonly, the *Nominative,* case.

7.—Words which, in the *crude form,* end in the vowels set down in No. 3, commonly make the Nominative by altering the terminations thus:—

अ	*a*	becomes, in the Nominative,		अः	*ah.*
इ	*i*	——	——	इः	*ih.*
ई	*í*	——	——	ईः	*íh.*
उ	*u*	——	——	उः	*uh.*
ऋ	*ri*	——	——	आ	*á.*

N. B.—*Neuter* nouns ending in अ *a* make the Nominative in अं *am.*

Exercise 1.

8.—Write down the Nominative case of each of the following words both in Devanágarí and English characters.

VOCABULARY 1.

अश्व *as'wa* a horse.	वीणा *víṇa* a lute.
इच्छा *ichchhá* wish.	बुद्धि *buddhi* understanding.
आसन *ásana* (n.*) a seat.	गुरु *guru* a preceptor.

* The letter 'n' indicates that the word is Neuter.

अग्नि *agni* fire.

काक *káka* a crow.

माला *málá* a garland.

श्री *s'rí* prosperity.

गुण *guṇa* a quality.

पितृ *pitṛi* a father.

वचन *vachana* (n.) speech.

चन्द्र *chandra* the moon.

देव *deva* a god.

पूजा *pújá* worship.

गृह *gṛiha* (n.) a house.

धर्म्म *dharmma* merit.

वन *vana* (n.) a wood.

मातृ *mátṛi* a mother.

पर्व्वत *parvvata* a mountain.

मध्य *madhya* the midst.

हिंसा *hiṅsá* injury.

पत्र *patra* (n.) a leaf.

पति *pati* a master.

धातृ *dhátṛi* a creator.

पान्थ *pántha* a traveller.

जल *jala* (n.) water.

फल *phala* (n.) fruit.

रावण *rávaṇa* Rávana.

वृक्ष *vṛiksha* a tree.

बक *baka* a crane.

दुःख *du'kha* (n.) pain.

शत्रु *s'átru* an enemy.

सभा *sabhá* an assembly.

कर्त्तृ *karttṛi* a doer.

शिष्य *s'ishya* a disciple.

शृगाल *s'ṛigála* a jackal.

कुल *kula* (n.) a family.

दुहितृ *duhitṛi* a daughter.

समुद्र *samudra* the ocean.

पुस्तक *pustaka* (n.) a book.

कन्या *kanyá* a girl.

व्याघ्र *vyághra* a tiger.

दातृ *dátṛi* a giver.

हस्त *hasta* the hand.

राम *ráma* Ráma.

शास्त्र *s'ástra* (n.) a scripture.

ब्राह्मण *bráhmaṇa* a Bráhman.
तीर *tíra* (n.) a shore.
नर *nara* a man.
पुत्र *putra* a son.
धन *dhana* (n.) wealth.
मृग *mṛiga* a deer.
अन्न *anna* (n.) food.
हरि *hari* Vishnu.
क्रोध *krodha* anger.
बाण *báṇa* an arrow.
चक्र *chakra* (n.) a wheel.
मस्तक *mastaka* (n.) the head.
प्रभु *prabhu* lord.
शक्ति *s'akti* power.
सर्प *sarpa* a snake.
भक्त *bhakta* a devotee.
भूमि *bhúmi* the ground.
कपि *kapi* a monkey.
हुत *huta* (n.) a sacrifice.
पुष्प *pushpa* (n.) a flower.
कवि *kavi* a poet.
ग्राम *gráma* a village.
क्रिया *kriyá* action.
रुचि *ruchi* relish.
पातक *pátaka* (n.) sin.
विद्या *vidyá* knowledge.
मूषिक *múshika* a mouse.
चौर *chaura* a thief.
बाल *bála* a boy.
मालिक *málika* a gardener.
आराम *áráma* a garden.
तारा *tárá* a star.

Lesson 2.

9.—Some final consonants, in the formation of the Nominative case, are changed thus:—

च् *ch* or श् *s'* becomes —— क् *k*. न् *n* is dropped, and the preceding vowel (if the word is not neuter) is lengthened. र् *r* is changed to *visarga*, and the vowel is lengthened.

10.—An aspirated letter is changed to the corresponding unaspirated letter.

11.—Some final consonants undergo no change.

Exercise 2.

12.—Write down the Nominative case of each of the following words in Devanágarí and English characters.

VOCABULARY 2.

वाच् *vách* a word.	दिश् *dis'* a side, direction.
राजन् *rájan* a king.	आत्मन् *átman* soul.
हस्तिन् *hastin* an elephant.	विद्युत् *vidyut* lightning.
गिर् *gir* a word.	नामन् *náman* (n.) a name.
जगत् *jagat* the world.	चित्रलिख् *chitralikh* a painter.

Lesson 3.

13. A Sanskrit verb, as it stands in the dictionary, appears in the form called the *root.*

14. To make the 3d person singular of the present tense, the syllable ति *ti* is subjoined to the root. Thus, for example, from the root अस् *as* 'to be' is formed अस्ति *asti* 'he is.'

15. When such a termination as *ti* (No. 14) is subjoined, the root generally requires to undergo some change. According to the nature of this change, roots are divided into *ten classes* or *conjugations.*

16. Roots of the 1st conjugation interpose the short vowel अ *a* between the final and such a termination as *ti* (No. 14), and change a final simple vowel* in the root into its corresponding *improper diphthong.*

* Or a short vowel when a consonant follows.

17. The *improper diphthongs*, or *guṇa* substitutes for the vowels are the following :—

Of इ *i* or ई *í* the *guṇa* substitute is ए *e*.
— उ *u* or ऊ *ú* —— —— ओ *o*.
— ऋ *ṛi* or ॠ *ṛí* —— —— अर् *ar*.

18. The improper diphthong ए *e* is changed to अय् *ay*, and ओ *o* to अव् *av*, when a vowel follows.

Exercise 3.

19. Write down the 3d person singular present tense of each of the following verbs of the 1st conjugation, both in Devanágarí and English letters, with the meaning in English.

VOCABULARY 3.

भू *bhú* to become.
अट् *aṭ* to rove.
अर्ह् *arh* to be fit.
क्षि *kshi* to decay.
चर् *char* to go.
जि *ji* to conquer.
तॄ *tṛí* to cross over.
त्यज् *tyaj* to abandon.
दह् *dah* to burn.
द्रु *dru* to ooze.
पच् *pach* to cook.
वद् *vad* to speak.
वस् *vas* to dwell.
वह् *vah* to carry.
शुच् *s'uch* to sorrow for.
श्रि *s'ri* to serve.
सृ *sṛi* to go.
सृप् *sṛip* to creep.
स्मृ *smṛi* to remember.
हस् *has* to laugh.
हृ *hṛi* to take.
खन् *khan* to dig.

पत् *pat* to fall.
फल् *phal* to bear fruit.
बुध् *budh* to know.
व्रज् *vraj* to go.
जल्प् *jalp* to prate.
चल् *chal* to move.
भ्रम् *bhram* to wander.

Example. The root of भू *bhú*, by No. 16, becomes भो *bho*; and the vowel अ *a* is to be interposed between this and the termination ति *ti* (No. 14)—so that we have *bho* + *a* + *ti*;—and then, the *o* being changed to *av* by No. 18—we have भवति *bhavati* 'he becomes.'

Lesson 4.

20.—When one Sanskrit word immediately follows another, some change often takes place in the two letters thus brought together.

21.—If the former of two words placed next to each other ends in अः *ah*, and the other begins with a *soft* consonant*, the अः *ah* is changed to ओ *o*. For example, when देवः *devah*, the nominative singular (No. 8) of देव *deva* 'a god,' is placed before वदति *vadati*, the 3d person singular present tense (No. 19) of वद् *vad* 'to speak'—the two are written thus—देवो वदति *devo vadati* 'the god speaks.'

Exercise 4.

22.—Write the following phrases in Sanskrit, both in Devaná-

* The *soft* consonants are *ga, gha*: *ja, jha*: *ḍa, ḍha*: *da, dha*: *ba, bha*: the nasals, the semi-vowels, and *ha*.

garí and English letters, taking the words from Vocabularies 1 and 3, and paying attention to the rule—No. 21.

The crane wanders. The Bráhman cooks. The god laughs. The jackal dwells. The quality becomes. The horse carries. The traveller knows. The tree falls. The man prates. The leaf decays. The daughter abandons. The father crosses over. The mouse digs. The water oozes. The mother speaks. The girl serves.

23.—Write down the meaning, in English, of the following phrases:—

रामो जयति । शृगालो हरति । रावणो व्रजति । पुत्रः स्मरति । वृक्षः फलति । देवो वदति । नरो बोधति । पत्रं चलति । ब्राह्मणो भ्रमति । मृगो वसति । पान्थो जल्पति । माता हसति ।

Lesson 5.

24.—If the former of two words placed next to each other ends in *visarga*, and the other begins with any *hard** *consonant* (except a guttural, a labial, or a sibilant—before which the termination may remain unchanged—) the *visarga* is changed to a *sibilant*. For example, when the word तरति *tarati* comes after the word ब्राह्मणः *bráhmaṇaḥ*, the two are written thus—ब्राह्मणस्तरति *bráhmaṇas-tarati* 'the Bráhman crosses over.'

25.—A sibilant† must be of the same class as the consonant

* The *hard* consonants are *ka, kha; cha, chha; ṭa, ṭha; ta, tha; pa, pha;* and the sibilants.

† श is the palatal sibilant, ष the cerebral, and स the dental.

with which it coalesces—that is to say, श् *s´* is the sibilant when a *palatal,* such as च cha, follows; and ष् *sh* when a *cerebral,* such as ट *ṭa,* follows.

Exercise 5.

26.—Write down, in Sanskrit, the following phrases, taking the words from Vocabularies 1 and 3.

The devotee crosses over. The tree decays. The Bráhmaṇ abandons. The jackal creeps. The son remembers.

27.—Write down the meaning, in English, of the following phrases :—

मृगः सरति । शृगालश्चरति । रामः स्मरति । पुत्रः पचति । अश्वः पतति । रावणस्त्यजति । पान्थश्चरति । नरः श्रयति । वृक्षः क्षयति ।

Lesson 6.

28.—The 3d person singular 2d future ends in स्यति *syati* or इष्यति *ishyati.* Thus the verb भू *bhú,* which makes भवति in the present, makes in the future भविष्यति *bhavishyati* 'he will become.'

Exercise 6.

29.—Write the following phrases in Sanskrit :—

The horse will fall. The Bráhmaṇ will speak. The son will wander. The tree will bear fruit. The man will remember. The jackal will take. The Bráhmaṇ will know. Ráma will

laugh. The horse will go. Rávaṇa will cross over. Ráma will conquer.

30.—When the future is formed by स्यति *syati* (No. 28) some change often takes place in the final of the verb. The following list may be committed to memory :—

त्यक्ष्यति	*tyakshyati*	'he will abandon.'
धक्ष्यति	*dhakshyati*	'he will burn.'
द्रोष्यति	*droshyati*	'it will ooze.'
पक्ष्यति	*pakshyati*	'he will cook.'
जेष्यति	*jeshyati*	'he will conquer.'
वत्स्यति	*vatsyati*	'he will dwell.'

Exercise 7.

31.—Write down, in English, the meaning of the following phrases :—

जलं द्रोष्यति । नरः पक्ष्यति । व्याघ्रो जेष्यति । नरो वत्स्यति । चौरस्त्यक्ष्यति । ब्राह्मणो भ्रमिष्यति । देवः स्मरिष्यति । काको हरिष्यति । पिता बोधिष्यति ।

Lesson 7.

32.—The 2d case is that in which a noun appears when it is the *object* of a transitive verb. This case is called the *Objective*, or, more commonly, the *Accusative*, case.

33.—A transitive verb is one which gives no *complete* meaning, till some person or thing is mentioned, *to whom* or *to which* the action was done.

Ráma killed—(killed whom?) Rávaṇa.

34.—The following are the accusative singular endings of nouns that end in a vowel :—

अ	*a*	becomes	अं	*am.*
आ	*á*	——	आं	*ám.*
इ	*i*	——	इं	*im.*
ई	*í*	——	ईं	*ím.*
उ	*u*	——	उं	*um.*

ऋ *ri*—(in some words) अरं *aram*, (in others) आरं *áram.*

35.—The *anuswára*, when followed by a vowel, takes the form of म् *m.* When followed by a consonant of the five classes, the guttural, &c., it optionally takes the form as well as the sound of the nasal belonging to the same class. Otherwise it remains unchanged. Thus अन्नं वहति *annam vahati* 'he carries the food'—अन्नम्पचति *annam pachati* 'he cooks the food'—अन्नन्त्यजति *annan tyajati* ' he abandons the food.'

Observe that the accusative is generally placed before the verb, as in the examples just given.

Exercise 8.

36.—Write down, in English, the meaning of the following phrases :—

अन्नम्पचति नरः । गृहन्त्यजति पचः । शास्त्रं स्मर-

ति ब्राह्मणः। पुत्रो बोधति पितरम्। सभां त्यजति रावणः। शत्रुं जयति रामः। मातरं स्मरति नरः। हरिं स्मरिष्यति ब्राह्मणः।

Exercise 9.

37.—Put into Sanskrit the following phrases :—

The father knows (his) son. The Bráhman will remember the scripture. Ráma will abandon the house. The car carries the man. The son will cook the food. The devotee will know the god. The crane will cross the water. The mouse will dig the ground. The son will serve the father.

Lesson 8.

38.—Some useful verbs of the 1st conjugation form the present and some of the other tenses irregularly. The following roots, with their 3d person singular present, may be committed to memory :—

क्रम्	*kram*	makes	क्रामति	*krámati*	'he walks.'
गम्	*gam*	—	गच्छति	*gachchhati*	'he goes.'
गुप्	*gup*	—	गोपायति	*gopáyati*	'he protects.'
घ्रा	*ghrá*	—	जिघ्रति	*jighrati*	'he smells.'
जीव्	*jív*	—	जीवति	*jívati*	'he lives.'
दा	*dá*	—	यच्छति	*yachchhati*	'he gives.'
दृश्	*dris'*	—	पश्यति	*pas'yati*	'he sees.'

पा *pá* makes पिबति *pibati* 'he drinks.'

ष्ठा *shṭhá* — तिष्ठति *tishṭhati* 'he stands.'

श्रु *s'ru* — शृणोति *s'ṛinoti* 'he hears.'

39.—When the 3d person singular ends in अति *ati,* the 3d person plural ends in अन्ति *anti.* Thus भवन्ति *bhavanti* 'they become.'

40.—The *negative* is न *na* 'not :'—as न भवति *na bhavati* 'he does not become;' न भवन्ति *na bhavanti* 'they do not become.'

41.—*Interrogatives* are किम् *kim* 'what?' — कुत्र *kutra* 'where ?'—कदा *kadá* 'when ?' — कुतः *kutah* 'whence ?'— किमर्थम् 'why ?' — कथम् 'how ?'—&c. Examples: किं वदति *kim vadati* 'what does he say ?'—कुत्र वसति *kutra vasati* 'where does he dwell ?' किमर्थम्पितरम्पुत्रो न स्मरति *kimartham pitaram putro na smarati* 'why does the son not remember the father ?'

42.—Verbs signifying '*to go to*' require the accusative of the place gone to. Ex. काशीं गच्छति *kás'ín gachchhati* 'he goes to Kás'í (Benares).'

Exercise 10.

43.—The son smells the flower. They go to Kás'í. The crow does not see the jackal. Ráma walks to the mountain. Why

does the father not protect the son ? The Bráhmaṇ drinks water. He gives the food. The Bráhmaṇ remembers the scripture.

Lesson 9.

44.—The *Nominative plural* is frequently formed by changing the termination as follows :—

अ	*a* or आ *á*	(masculine or feminine) becomes	आः	*áh.*
अ	*a*	(neuter) —— ——	आनि	*áni.*
इ	*i*	—— —— ——	अयः	*ayah.*
उ	*u*	—— —— ——	अवः	*avah.*
ऋ	*ṛi*	—— —— अरः *arah* or	आरः	*árah.*

45.—When a soft consonant, or a vowel, comes after आः *áh,* the *visarga* is dropped. Ex. नराः *naráh* 'men' :— नरा वसन्ति *nará vasanti* 'men dwell :' नरा अर्हन्ति *nará arhanti* 'the men are fit.'

Exercise 11.

46.—The mice creep. The thieves take the food. The men laugh. The Bráhmaṇs will prate. The jackals drink water. When will the sons cook the food ? The fathers do not see the flower. The men go to the shore. The Bráhmaṇs will not cross the sea. The flowers fall. What do the men say ?

किमर्थं नरा न वदन्ति । वृक्षाः पतिष्यन्ति । अन्नं पुत्राः पक्ष्यन्ति । काकाः कुत्र गच्छन्ति । कन्या तीरं

गच्छति। कवयो वदिष्यन्ति। पितरस्तीरं गच्छन्ति। वृक्षाः क्षयन्ति।

Lesson 10.

47.—The *Accusative plural* is frequently formed by changing the termination as follows:—

अ	*a*	becomes	आन्	*án.*	इ *i* becomes	ईन्	*ín.*
उ	*u*	—	ऊन्	*ún.*	ऋ *ri* —	ॠन्	*rín.*

Ex. देवान् स्मरति *deván smarati* 'he remembers the gods':— शत्रून् पश्यति *s'atrún pas'yati* 'he sees the enemies.'

Obs. A neuter word is always the same in the accusative as in the nominative.

48.—When a soft consonant or a vowel follows, then इः *ih* becomes इर् *ir;* and, in like manner, ईः *íh* becomes ईर् *ír;* उः *uh* becomes उर् *ur;* एः *eh* becomes एर् *er;* ऐः *aih* becomes ऐर् *air;* ओः *oh* becomes ओर् *or;* and औः *auh* becomes और् *aur.* Ex. कविर्वदति *kavir vadati* 'the poet says.'

Exercise 12.

49.—The crows see the jackals. The jackals do not see the crows. Ráma sees (his) enemies. The sons protect (their)

fathers. Why do the sons not protect (their) fathers? Ráma protects the monkeys. The fathers sorrow for (their) sons. The Bráhmaṇs remember the scriptures. The boys smell the flowers. When do the men go to the villages?

पुत्राः कथं शास्त्राणि स्मरिष्यन्ति । पितॄन् कदा गोपायिष्यन्ति पुत्राः । कुत्र गच्छन्ति शत्रवः । शृगालान् कथं न पश्यन्ति काकाः । अग्निर्वृक्षान् धक्ष्यति । गृहं गच्छन्ति ब्राह्मणाः । दुहिता पश्यति पितरम् । कविः सभां गच्छति । कुलं स्मरन्ति पितरः । तीरं गमिष्यन्ति बकाः । शत्रून् कुत्र पश्यति रामः । शत्रून् जेष्यति देवः । कुतो धनं हरन्ति चौराः ।

Lesson 11.

50.—The singular of the 3d, or *Instrumental*, case, is frequently formed by changing the termination as follows:—

अ *a*	becomes	एन *ena.*		इ *i*	becomes	इना *iná.*	
उ *u*	——	उना *uná.*		ऋ *ṛi*	——	रा	*rá.*

Ex. हस्तेन हरति *hastena harati* 'he takes with the hand:'—अग्निना दहति *agniná dahati* 'he burns with fire.'

Exercise 13.

51.—The men cook the food with fire. The Bráhmaṇ burns

the sacrifice with fire. The son, with his hand, carries the flower. Rávaṇa, with anger, sees the enemies. When does Rávaṇa see the enemies with anger? When will the man take the flower with his hand? How will the deer cross over the water? The son, by wealth, protects (his) father. Men live by food.

Lesson 12.

52.—The *indefinite past participle* generally ends in त *ta,* and, like an adjective in अ *a,* takes the three genders, thus:—

	Masculine.	*Feminine.*	*Neuter.*
Sing. nom.	तः *tah*	ता *tá*	तम् *tam.*

53.—The following list of past participles may be committed to memory:—

स्मृत	*smṛita*	remembered.
उक्त	*ukta*	said.
त्यक्त	*tyakta*	abandoned.
हृत	*hṛita*	taken.
जित	*jita*	conquered.
गत	*gata*	gone.
दत्त	*datta*	given.
दृष्ट	*dṛishṭa*	seen.
पतित	*patita*	fallen.
पीत	*píta*	drunk.
यत	*yata*	restrained.

भूत	*bhúta*	been.
श्रुत	*s'ruta*	heard.

Exercise 14.

54.—Translate the following phrases :—

शास्त्रं ब्राह्मणेन स्मृतम् । पुत्रः पित्रा त्यक्तः । अन्नं हस्तेन हृतम् । रावणो रामेण जितः । नरो ग्रामं गतः । कन्या पित्रा दत्ता । धनं चौरेण दृष्टम् । जलं ब्राह्मणेन पीतम् । क्रोधो भक्तेन जितः ।

The son, abandoned by the father, goes to the village. Rávaṇa, conquered by Ráma, will fall. The jackal, seen by the man, will abandon the village. The sons, abandoned by the father, will wander. The crow, seen by the jackal, drinks water.

Lesson 13.

55.—The 2d preterite is distinguished by the reduplication of the root. The termination of the 3d person singular is अ *a*; but if the root ends in आ *á*, the termination is औ *au*.

56.—In the reduplication of the root, a guttural is changed to a palatal—i. e., क् *k* or ख् *kh* is changed to च् *ch*.

57.—Other changes—many of them relating to single verbs—occur in the formation of this tense. At present the following examples may be committed to memory :—

भू *bhú* makes बभूव *babhúva* he became.

गम्	*gam*	makes	जगाम	*jagáma* he went.
चर्	*char*	—	चचार	*chachára* he went.
जि	*ji*	—	जिगाय	*jigáya* he conquered.
तॄ	*tṛí*	—	ततार	*tatára* he crossed over.
त्यज्	*tyoj*	—	तत्याज	*tatyája* he abandoned.
दा	*dá*	—	ददौ	*dadau* he gave.
दह्	*dah*	—	ददाह	*dadáha* he burned.
दृश्	*dṛis´*	—	ददर्श	*dadars´a* he saw.
द्रु	*dru*	—	दुद्राव	*dudráva* it oozed.
पा	*pá*	—	पपौ	*papau* he drank.
पच्	*pach*	—	पपाच	*papácha* he cooked.
पत्	*pat*	—	पपात	*papáta* he fell.
बुध्	*budh*	—	बुबोध	*bubodha* he knew.
भ्रम्	*bhram*	—	बभ्राम	*babhráma* he wandered.
वद्	*vad*	—	उवाद	*uváda* he spoke.
वस्	*vas*	—	उवास	*uvása* he dwelt.
वह्	*vah*	—	उवाह	*uváha* he carried.
शुच्	*s´uch*	—	शुशोच	*s´us´ocha* he sorrowed for.
श्रि	*s´ri*	—	शिश्राय	*s´is´ráya* he served.
श्रु	*s´ru*	—	शुश्राव	*s´us´ráva* he heard.
सृ	*sṛi*	—	ससार	*sasára* he went.
सृप्	*sṛip*	—	ससर्प	*sasarpa* he crept.
स्मृ	*smṛi*	—	सस्मार	*sasmára* he remembered.

स्रु	*sru*	makes	सुस्राव	*susráva* it dropped.
हस्	*has*	—	जहास	*jahása* he laughed.
हृ	*hri*	—	जहार	*jahára* he took.

58.—Translate the following phrases :—

रावणं जिगाय रामः । समुद्रं ततार कपिः । पुत्रस्त्त्याज पितरम् । अन्नं किमर्थं न पपाच नरः । पुष्पं कुतः पपात । ब्राह्मणः शास्त्रं बुबोध । नरः कुत्र बभ्राम । पिता पुत्रमुवाद । अश्वो नरमुवाह । जलं कुतः सुस्राव । नरो जलं पपौ । मृगो वनं चचार ।

The horse fell. The man did not cross the ocean.* The Bráhman remembered the scripture. The father, abandoned by the son, wandered. The jackal went to the shore. When did the boy laugh? He gave the food. The Bráhman heard the scripture. The girl served (her) mother. The fruit, taken by the hand, fell. The thief, seen by the man, crossed over the water. With anger, the enemy burnt the house.

Lesson 14.

59.—When an action succeeds another—as when " Ráma conquered Rávana, and went to his home"— the former action is commonly expressed by a participle called the *conjunctive*, which implies the *having done* so and so.

60.—The conjunctive participle ends in त्वा *twá*. Ex. रामो रावणं जित्वा गृहं जगाम *rámo, rávanañ jitwá, grihañ ja-*

yáma 'Ráma, having conquered Rávaṇa, went to his house (or home).'

61.—The following list of conjunctive participles may be committed to memory :—

भूत्वा	*bhútwá*	having become.
त्यक्त्वा	*tyaktwá*	having abandoned.
दत्त्वा	*dattwá*	having given.
हृत्वा	*hṛitwá*	having taken.
पीत्वा	*pítwá*	having drunk.
स्मृत्वा	*smṛitwá*	having remembered.
गत्वा	*gatwá*	having gone.
दृष्ट्वा	*dṛishṭwá*	having seen.
श्रुत्वा	*s'rutwá*	having heard.
स्थित्वा	*sthitwá*	having stood.

Exercise 16.

62.—Translate the following phrases :—

The Bráhmaṇ, having gone to the shore, drinks water. The son, having abandoned the father, will wander. The men, having seen the tree, will go to the village. The jackal, having drunk water, went to the shore. The son, having remembered the father, spoke.

पुत्रः पित्रा त्यक्तो गृहं त्यक्त्वा भ्रमति । ब्राह्मणः ग्रामं

स्मृत्वा तीरं गत्वा जलं पपौ। मृगो नरं दृष्ट्वा चचार। नरः श्रुत्वा जहास। ब्राह्मणो जलं पीत्वा कुत्र गमिष्यति।

Lesson 15.

63.—The following indeclinable words, including those given in Nos. 40 and 41, may be committed to memory.

Vocabulary 4.

अकस्मात्	*akasmát* unexpectedly.	अतः	*atah* hence. [then.
अत्र	*atra* here.	अथ	*atha* so, thus, well
अद्य	*adya* to-day.	अधुना	*adhuná* now.
अन्यत्र	*anyatra* elsewhere.	अन्यथा	*anyathá* otherwise.
इति	*iti* so, thus.	इदानीम्	*idáním* now.
इव	*iva* like, as, so.	इह	*iha* here.
एकत्र	*ekatra* in one place.	एकदा	*ekadá* at one time.
एकधा	*ekadhá* in one way.	एव	*eva* also, only.
एवम्	*evam* thus.	कथम्	*katham* how?
द्विधा	*dwidhá* in two ways.	कदाचित्	*kadáchit* sometimes.
कदा	*kadá* when?		
किञ्च	*kiñcha* moreover.	किन्तु	*kintu* but.
किम्	*kim* what?	कुतः	*kutah* whence?
कुत्र	*kutra* where?	कुत्रचित्	*kutrachit* anywhere.
ततः	*tatah* thence, after that.	तत्र	*tatra* there.

तदा	*tadá* then.	तथा	*tathá* thus, so.
तथाहि	*tatháhi* thus.	तावत्	*távat* so far, so much.
न	*na* not.	पुनर्	*punar* again.
प्रायः	*práyah* mostly.	यथा	*yathá* as.
यदा	*yadá* when.	समीपे	*samípe* near to.
सर्वत्र	*sarvatra* everywhere.	सर्वदा	*sarvadá* always.

हि *hi* verily.

64.—It will be observed, from the foregoing list, that the *interrogatives* begin with *k*, and the *relatives* with *y*. The termination of *time* is *dá*—as in तदा *tadá* 'then;' that of *place* is *tra*—as in तत्र *tatra* 'there.'

Lesson 16.

65.—The 4th, or *Dative*, case; and the 5th, or *Ablative*, case; of many words may be formed by the following substitutions.

		Sing.		Plu.	
For final अ *a*	Dat.	आय	*áya*	एभ्यः	*ebhyah.*
	Abl.	आत्	*át*	एभ्यः	*ebhyah.*
For final इ *i*	Dat.	अये	*aye*	इभ्यः	*ibhyah.*
	Abl.	एः	*eh*	इभ्यः	*ibhyah.*

Ex. रामाय *rámáya* 'to Ráma;' रावणात् *rávaṇát* 'from Rávaṇa;' नरेभ्यः *narebhyah* 'to or from the men;' हरये *haraye* 'to Hari;' कवेः *kaveh* 'from the poet;' कविभ्यः *kavibhyah* 'to or from the poets.'

Exercise 17.

66.—The father gave the book to the son. The girl goes from the house. Unexpectedly a flower fell from the tree. He gave wealth to the Bráhmaṉs. Rávaṉa, from anger, will not speak. He took water from the ocean. Then the king gave wealth to the poets. The arrow will fall again.

अकस्मात् पुत्रस्तीरात् पपात । पिता दृष्ट्वा पुत्राय हस्तं ददौ । ततो गत्वा ब्राह्मणाय धनं यच्छति । फलं वृक्षात् पतितं दृष्ट्वा पिता पुत्राय ददौ। कथं जलं हर-ति समुद्रात् । समीपे स्थित्वा समुद्रात् जलं जहार ।

Lesson 17.

67.—The 6th, or *Genitive*, case; and the 7th, or *Locative*, case; of many words may be formed by the following substitutions.

		Sing.		*Plu.*	
For final अ *a*	Gen.	अस्य	*asya*	आनां	*ánám.*
	Loc.	ए	*e*	एषु	*eshu.*
For final इ *i*	Gen.	एः	*eh*	ईनां	*ínám.*
	Loc.	औ	*au*	इषु	*ishu.*

Ex. रामस्य *rámasya* 'of Ráma;' समुद्रे *samudre* 'in the ocean;' तीरे *tíre* 'on the shore;' देवानां *devánám* 'of the gods;' ग्रामेषु *grámeshu* 'in the villages;' हरेः *hareh* 'of Hari;' कवीनां *kavínám* 'of the poets;' अग्नौ *agnau* 'in the fire;' पतिषु *patishu* 'among the masters.'

Exercise 18.

68.—Ráma dwells in the wood. He saw the house of Rávaṇa. He sees a garland of flowers in the hand of the Bráhmaṇ. Men dwell in houses. The family of the jackal dwells in the wood. He stands in the midst of the fires. He saw the crow on the shore of the sea. He sees the flower fallen into the fire.

वृक्षे काको वसति। कन्या समुद्रस्य तीरे स्थित्वा चन्द्रं पश्यति। आरामं गत्वा वृक्षात् पतितं पुष्पं दृष्ट्वा मालिकः शुशोच। बालः कवीनां मध्ये स्थित्वा वदति। काकानां मध्ये बको न वसति। कवेर्वचनं श्रुत्वा राजा हसति।

Lesson 18.

69.—Adjectives, when declined, are declined like nouns. They are very commonly, however, prefixed, in their crude form, to the noun—and then they remain unaltered throughout the declension, forming a class of compounds termed *Karmmadháraya.* Thus the adjective कृष्ण *kṛishṇa* 'black,' with the noun सर्प *sarpa* 'a snake,' may be written कृष्णः सर्पः *kṛishṇah sarpah,* or कृष्णसर्पः *kṛishṇasarpa* 'a black snake;' and again कृष्णेन सर्पेण *kṛishṇena sarpeṇa,* or कृष्णसर्पेण *kṛishṇasarpeṇa* 'by a black snake.'

70.—The following list of adjectives may be committed to memory. An opposite meaning is given to an adjective by pre-

fixing अ *a* or अन् *an*. Thus अतुल्य *atulya* 'unlike;' अनुचित *anuchita* 'improper.' In the neuter gender they may be used as adverbs. Thus शीघ्रं गच्छति *s'íghran' gachchhati* 'he goes quickly.'

Vocabulary 5.

कृष्ण	*kṛishṇa* black.	अनन्त	*ananta* infinite.
शुक्ल	*s'ukla* white.	चित्र	*chitra* variegated.
नील	*níla* blue.	तुल्य	*tulya* like.
रक्त	*rakta* red.	दीर्घ	*dírgha* long.
महत्	*mahat** great.	ह्रस्व	*hraswa* short.
बहु	*bahu* much.	नव	*nava* new.
अल्प	*alpa* little.	व्याकुल	*vyákula* perplexed.
शीघ्र	*s'íghra* swift.	शून्य	*s'únya* empty.
मन्द	*manda* slow.	सुन्दर	*sundara* beautiful.
साधु	*sádhu* good.	योग्य	*yogya* suitable.
संस्कृत	*sańskṛita* polished.	वृद्ध	*vṛiddha* aged.
प्रिय	*priya* beloved.	दक्षिण	*dakshiṇa* southern.
क्षुद्र	*kshudra* mean.	स्थूल	*sthúla* bulky.

* This becomes महा *mahá* in compound words.

दूर *dúra* distant. स्थिर *sthira* firm.

विस्मित *vismita* astonished. पुराण *puráṇa* old.

उचित *uchita* proper.

Like the participles mentioned at No. 52, the adjectives that end in *a* generally make the feminine in *á* and the neuter in *am.* Thus प्रिया कन्या *priyá kanyá* 'a beloved girl;' दक्षिणमरण्यं *dakshiṇam araṇyam* 'the southern forest.'

Lesson 19.

71.—In the formation of *Karmmadháraya* (No. 69) and other compounds (as well as in cases where one word in a sentence immediately follows another—see No. 20—) some change often takes place in the two letters thus brought together. Some rules and remarks in regard to these changes here follow.

72.—*Similar* vowels are those that differ only in *length.* Thus *a* and *á* are similar; *i* and *í*; *u* and *ú*; &c. Others—as *i* and *u*—are *dissimilar.*

73.—Two *similar* vowels meeting, coalesce and form one *long* vowel. Ex. *a+a=á; a+á=á; á+a=á; á+á=á; i+i=í;* &c.

74.—If a word end with *a* or *á* when the next begins with a *dissimilar* vowel, then a *guṇa* substitute (see No. 17) takes the place of the two concurring vowels. Thus *a+i=e; a+u=o.*

75.—If a word end with *a* or *á* when the next begins with a diphthong; then a substitute called *vṛiddhi* takes the place of the two concurring vowels. The *vṛiddhi* substitute of *e* or *ai* is *ai;* and that of *o* or *au* is *au.*

76.—If a word end with *i, u,* or *ṛi*—short or long—when the next begins with any other dissimilar vowel, then *i* is changed to its semivowel *y, u* to *v,* and *ṛi* to *r.*

Exercise 19.

77.—Turn the following pairs of words into *Karmmadháraya* compounds—paying attention to the rules indicated as applicable to each—and putting each compound in the nominative singular.

संस्कृत *sañskṛita* + उक्ति *ukti* (No. 74), 'polished speech.' अनन्त *ananta* + आत्मन् *átman* (Nos. 73 and 74), 'the infinite soul.' नील *níla* + उत्पल *utpala*, 'a blue lotus.' महा *mahá* + ऋषि *ṛishi* (Nos. 74 and 17), 'a great sage.'

Lesson 20.

78.—When the case of a noun depends upon another noun or participle, the dependent noun may be prefixed in its crude form to the other, making the compound called *Tatpurusha.* For example 'the shore *of* the sea' समुद्रस्य तीरं *samudrasya tíram*, may be expressed thus समुद्रतीरं *samudra-tíram* 'the sea-shore.'

79.—In a *Tatpurusha* compound the first term, in the crude form, has sometimes the force of a Genitive, sometimes of a Locative, &c. For example—in the compound पङ्कमग्न *pañka-magna* 'mud-sunk,' the word 'mud' has evidently the force of the Locative—the meaning being 'sunk *in* the mud.' Again—लोभाकृष्ट *lobhákṛishṭa* 'greed-attracted' evidently means 'attracted *by* greed'—the first term having the force of the Instrumental case.

Exercise 20.

80.—Turn the following pairs of words into *Tatpurusha*

compounds--writing each compound in the Nominative singular.

'The influx (आगम *ágama*) of wealth (अर्थ *artha.*'—No. 73). 'A hundred (शत *s'ata* [n.]) of fools (मूर्ख *múrkha*).' 'Sport (क्रीडा *kríḍá*) in the water.' 'The shore of the Ganges (गङ्गा *gańgá*).' '[Who has] come (आगत *ágata*) for refuge (शरण *s'araṇa*).' 'Deserted (हीन *hína*) by learning (विद्या *vidyá*).' 'Covered (वेष्टित *veshṭita*) with clothes (वस्त्र *vastra*).' 'A couple (द्वय *dwaya* [n.]) of verses (श्लोक *s'loka*).' 'Lord (पति *pati*) of the earth (पृथिवी *pṛithiví*).' 'The bank of a pond (सरस् *saras*).'

Exercise 21.

ततः सरस्तीरं गत्वा ब्राह्मणो नीलोत्पलं ददर्श । पुत्रं विद्याहीनं श्रुत्वा ब्राह्मणो दुःखेन व्याकुलो भविष्यति । लोभाकृष्टं पान्थं पङ्कमग्नं दृष्ट्वा हसति । ब्राह्मणस्य वचनं श्रुत्वा सभा विस्मिता बभूव ।

Lesson 21.

81.—The *Pronouns* are declined in most respects like nouns. The 1st and 2d personal pronouns are very irregular. The following, being some of the most useful forms in which these present themselves, may be committed to memory.

Nom.	अहं	*aham* I.	वयं	*vayam* we.
Acc.	मां	*mám* me.	अस्मान्	*asmán* us.

Inst.	मया	*mayá* by me.	अस्माभिः	*asmábhih* by us.
Gen.	मम	*mama* my.	अस्माकं	*asmákam* our.

N.	त्वं	*twam* thou.	यूयं	*yúyam* you.
Acc.	त्वां	*twám* thee.	युष्मान्	*yushmán* you.
I.	त्वया	*twayá* by thee.	युष्माभिः	*yushmábhih* by you
G.	तव	*tava* thy.	युष्माकं	*yushmákam* your.

N.	सः	*sah* he (or 'that').	ते	*te* they (or 'those)'.
Acc.	तं	*tam* him.	तान्	*tán* them.
I.	तेन	*tena* by him.	तैः	*taih* by them.
D.	तस्मै	*tasmai* to him.	तेभ्यः	*tebhyah* to them.
Ab.	तस्मात्	*tasmát* from him.	तेभ्यः	*tebhyah* from then
G.	तस्य	*tasya* his.	तेषां	*teshám* of them.
L.	तस्मिन्	*tasmin* in him.	तेषु	*teshu* in them.

82.—The feminine of this pronoun is सा *sá* 'she' or 'that.' In the neuter we have तद् *tad* 'that,' and तानि *táni* 'those.'

83.—A useful demonstrative pronoun is formed by prefixing ए *e* to the foregoing. Thus एषः *eshah* 'he,' 'that;' एतद्, *etad* 'that.' The pronoun इदं *idam* 'this,' makes अयं *ayam* in the Nominative singular masculine.

84.—As observed at No. 64, the *interrogatives begin*

with *k*, and the *relatives* with *y*. Thus कः *kah* 'who?' कस्मात् *kasmát* 'from whom?' or 'from what?' यः *yah* 'who;' यस्मात् *yasmát* 'from whom' or 'from which'.

85.—The Nom. sing. neut. of कः *kah* is किं *kim* 'what?'

86.—The indeclinable affixes *chit, api,* and *chana,* added to the several cases of the *interrogative* pronoun, give them an indefinite signification. Thus कश्चित् *kas'chit* (No. 25) 'somebody' or 'anybody;'—केनचित् *kenachit* 'by some one.'

Exercise 22.

87.—Write the following phrases in Sanskrit.

Where is my son? Where is thy book? The jackal, seen by thee, will abandon the forest. The crow, seen by me, abandons the tree. When (was) this speech heard by him? By whom (was) the speech of the Bráhmaṉ heard? Where does their father dwell? This is our house. Where is your house? Who sees you? Some one sees you. Who dwell in those houses? This speech (was) heard by a certain Bráhmaṉ. The king gave wealth to him.

Lesson 22.

88.—The mas. nom. sing. सः *sah* 'he,' 'that,' and एषः *eshah* 'this,' drop the *visarga* when a consonant follows. Thus स गच्छति *sa gachchhati* 'he goes;' एष मनुष्यः *esha manushyah* 'this man.'

89.—The conjunction '*and*' is expressed by च *cha*, which is placed after its word. Thus पिता पुत्रश्च *pitá putras'cha* 'the

father and the son.' In the same way the conjunction वा *vá* 'or:—'thus पिता पुत्रो वा *pitá putro vá* 'the father or the son.'

Vocabulary 6.

किन्तु	*kintu* but.	अपि	*api* also.
यदि	*yadi* if.	चेत्	*chet* if.
तर्हि	*tarhi* then.	नो चेत्	*no chet* if not.
परन्तु	*parantu* but.	हि	*hi* because.

90.—When the subject or object of the verb is a whole clause, the clause is concluded by the conjunction इति *iti* 'thus.' For example:— रावणो रामेण जित इति मया श्रुतं *rávaṇo rámeṇa jita, iti mayá s'rutam* 'Rávaṇa was conquered by Ráma—thus (has been) heard by me:—'or रावणो रामेण जित इति वदति वाल्मीकिः *rávaṇo rámeṇa jita, iti vadati válmíkiḥ* 'Válmíki says Rávaṇa was conquered by Ráma.'

Exercise 23.

A tiger also dwells in the southern forest. Then he dwelt in a garden, but now he wanders on the sea-shore. Something fell again. In our village is a master of poets. When is an empty house beautiful? The girl and her aged father and mother are here. The poet says the tiger went to Kás'í. Is this man or that boy suitable? Unexpectedly a mouse fell from the seat. Again the Bráhmaṇs cross over the water. Verily he conquered the enemy. Thus the monkey will burn their houses. The horse went, but the jackal even now stands. Sometimes the

devotee wandered here. The traveller heard the sound of a lute somewhere. That man knew the scriptures. After that he went slowly to the old tree. Thus he took the books and the arrows, with (his) hand, from the thief. Among the Bráhmaṇs is a good preceptor. He will sometimes cook the food suitably. The preceptor says, Who laughed then ?

Lesson 23.

91.—In making the *passive voice* of the present and some of the other tenses, the letter य *ya* is added to the root—and the terminations called the *átmane-pada* are subjoined. Thus, the *átmane-pada* termination of the 3d pers. sing. present being ते *te*, we have दह्यते *dahyate* 'it is burned,' पच्यते *pachyate* 'it is cooked,' &c.

92.—Some verbs are conjugated, in the active voice, with the terminations called the *átmane-pada*. For example :—

यत् *yat* 'to strive' makes यतते *yatate* 'he strives.'
रम् *ram* 'to sport' —— रमते *ramate* 'he sports.'
लोच् *loch* 'to see' —— लोचते *lochate* 'he sees.'
वृत् *vṛit* 'to be' —— वर्त्तते *varttate* 'he is.'
शुभ् *s'ubh* 'to shine' —— शोभते *s'obhate* 'he shines.'
षह् *shah* 'to endure' —— सहते *sahate* 'he endures.'
षेव् *shev* 'to serve' —— सेवते *sevate* 'he serves.'
ष्मि *shmi* 'to smile' —— स्मयते *smayate* 'he smiles.'

Exercise 24.

Translate the following sentences.

The crow is seen by the jackal. The father is abandoned by the son. The oblation is burned by the fire. The food is cooked by the man. The deer sports in the forest. The Bráhmaṇ endures pain. The girl smiles. He sees crows on the tree. The king shines in the assembly. Why is the gardener perplexed?

पिता पुत्रेण त्यक्तो दुःखं सहते । राजा कवेर्वचनं श्रुत्वा स्मयते । तव पुस्तकं कुत्र वर्त्तते । कन्या सरस्तीरे स्थित्वा नीलोत्पलं लोचते । पुत्रेण सरस्तीरे स्थित्वा नीलोत्पलं लोच्यते ॥

Lesson 24.

93.—Verbs of the 2d conjugation do not insert the vowel *a* before the tense-affixes (No. 17). Thus the verb अस् *as* 'to be' makes अस्ति *asti* 'he is.'

Of the verb 'to be' the following portions may be committed to memory.

Present.

Singular.	*Plural.*
अस्ति *asti* he is.	सन्ति *santi* they are.

1st Preterite.

आसीत् *ásít* he was.	आसन् *ásan* they were.

Imperative.

अस्तु *astu* let it be. सन्तु *santu* let them be.

Potential.

स्यात् *syát* he may (or should) be. स्युः *syuh* they may be.

Exercise 25.

There is in that wood a certain tree. Thy father is not in the house. There was water everywhere. Thus let it be, said the Bráhman. The son should not be perplexed. In the empty village was an aged jackal. Let the horses be beautiful. The garden is distant. The preceptors should be good men. He says it is proper. That man said it was improper. Having seen the deer sunk in the mud, the jackal laughed.

कुत्र सन्ति मम पुस्तकानि । आसीत् तस्मिन् वने कश्चन शृगालः । यदि तथा स्यात् तर्हि पिता व्याकुलो भविष्यति । तस्य वचनं श्रुत्वा कथं व्याकुलाः स्युः ।

94.—In addition to the rules for the treatment of *visarga* given in Nos. 21, 24, and 48, it is to be observed that अः *ah*, when आ *á* follows, drops the *visarga*. Thus शृगाल आसीत् *s'rigála ásít* 'there was a jackal.'

95.—The vowel अ *a* drops when it comes after a word ending in ओ *o* or ए *e*. Thus नरो ऽद्य *naro' dya*.. 'the man to-day;' ते ऽत्र न सन्ति *te' tra na santi* 'they are not here.'

The character ऽ serves, like an apostrophe, to mark the place of the expunged vowel.

Lesson 25.

The following are useful verbs of the 2d conjugation.

ब्रू	*brú* to speak (or say).	ब्रूते	*brúte* he speaks.
वच्	*vach* to speak.	वक्ति	*vakti* he speaks.
या	*yá* to go.	याति	*yáti* he goes.
ष्णा	*shná* to bathe.	स्नाति	*snáti* he bathes.
हन्	*han* to kill.	हन्ति	*hanti* he kills.

96.—The characteristic peculiarity of the 3d conjugation is the reduplication of the radical syllable. For examples :— दा *dá* 'to give' makes ददाति *dadáti* 'he gives.'

97.—The characteristic of the 4th conjugation is य *ya*. Examples :—

क्षिप्	*kship* to throw	क्षिप्यति	*kshipyati* he throws.
जन्	*jan* to be produced.	जायते	*jáyate* it is produced.
णश्	*nas'* to perish.	नश्यति	*nas'yati* he perishes
पद्	*pad* to go.	पद्यते	*padyate* he goes.
युध्	*yudh* to fight.	युध्यते	*yudhyate* he fights.
विद्	*vid* to exist.	विद्यते	*vidyate* it exists.

98.—The characteristic of the 5th conjugation is the syllable नु *nu*—changeable, under certain circumstances, to नो *no*. Examples :—

आप्	*áp* to obtain.	आप्नोति	*ápnoti* he obtains.
शक्	*s'ak* to be able.	शक्नोति	*s'aknoti* he is able.

99.—The 6th conjugation, like the 1st, takes a short अ *a* but does not, like the 1st, substitute *guṇa* (No. 17.) Examples :—

तृप्	*tṛip* to satisfy.	तृपति	*tṛipati* he satisfies.
इष्	*ish* to wish.	इच्छति	*ichchhati* he wishes.
प्रच्छ्	*prachchh* to ask.	पृच्छति	*pṛichchhati* he asks.
मृ	*mṛi* to die.	म्रियते	*mriyate* he dies.
स्पृश्	*spṛis'* to touch.	स्पृशति	*spṛis'ati* he touches.

100.—The 7th conjugation, in certain tenses, inserts न *na* before the final of the root. Examples :—

भिद्	*bhid* to break.	भिनत्ति	*bhinatti* he breaks.
हिंस्	*his* to injure.	हिनस्ति	*hinasti* he injures.

101.—The 8th conjugation adds उ *u* (which in certain cases becomes ओ *o*). Examples :—

कृ	*kṛi* to do or make.	करोति	*karoti* he makes.

Other parts of this verb are चकार *chakára* 'he made;' करिष्यति *karishyati* 'he will make;' कुर्य्यात् *kuryyát* 'he should make.'

102.—The 9th congugation subjoins ना *ná*. Examples:—

ग्रह् *grah* to take. गृह्णाति *grihṇáti* he takes.

ज्ञा *jná* to know. जानाति *jánáti* he knows.

103.—The 10th conjugation subjoins इ *i*, which is liable, among other things, to be changed to its semi-vowel. Examples:—

कथ् *kath* to tell. कथयति *kathayati* he tells.

चिंत् *chit* to think. चिन्तयति *chintayati* he thinks.

मत्र् *matr* to advise. मन्त्रयति *mantrayati* he advises.

Exercise 26.

Translate the following sentences.

The son says. Ráma kills Rávaṇa. The king gives wealth to the Bráhmaṇ. The girl throws the flower. How is a blue lotus produced here? Rávaṇa fights, but, conquered by Ráma, he perishes. An enemy of that man does not exist anywhere. He obtains wealth. Not any one is able. He satisfies the sons with food. What does that man wish? Why does not any one ask him? The man, having gone to the sea-shore, dies. The girl does not touch the flower. The son breaks the fruit from the tree. The good man does not injure any one. What is he

doing? He takes the book. No one knows. Why does he not tell? Thus he thinks. He does not thus advise.

Lesson 26.

In the following exercise the verbs given in the preceding lesson are exhibited in the various forms treated of in Nos. 28, 30, 39, 52, 55, 57, and 61,—a reference to which rules may enable the learner to translate the phrases.

Exercise 27.

कुत्र जायन्ते नीलोत्पलानि । फलं क्षिप्त्वा गच्छति । कथं न कथयिष्यति । एवं चिन्तयित्वा वदति । एवं ज्ञात्वा समुद्रतीरं गच्छति । कदाचित् तथा न कुर्य्यात् । पिता पुत्रं गृहीत्वा गृहं गच्छति । शुक्लाः काका न विद्यन्ते कुत्रचित् । को ऽस्त्ययं नरः । उत्पलानि तत्र जातानि नीलानि न सन्ति परन्तु शुक्लानि । फलं गृहीत्वा ग्रामं गच्छति । कुत्र याति । कदा स्नास्यति ।

If the disciple shall ask, then he will obtain; if not, he will not obtain. Having seen the ocean, he goes to the mountain. The monkey sports in the garden, and in the wood, and on the bank of the pond. They say the traveller will die. Why do the boys break the garlands? Sometimes he speaks improperly.

The beautiful girl bathes in the ocean. Having drunk water he goes to the sacrifice. Thus he wandered and there he dwelt. The father, having seen (his) son, smiles. Everywhere and always disciples thus serve (their) preceptors. They endure great pain. The Bráhmaṇ, deserted by learning, does not shine in the assembly. Sin is produced by anger. Good men quickly obtain great prosperity.

Lesson 27.

104.—Two or more words coupled together by the conjunction '*and*' may be made into a compound called *Dwandwa*. If there be only two words in it, the compound takes the terminations of the *Dual* number. The *nom. dual* termination of a noun ending in अ *a* is औ *au*. Thus 'Ráma and Lakshmaṇa' may be expressed by रामलक्ष्मणौ *ráma-lakshmaṇau*.

105.—When a *Dwandwa* compound contains more than two terms, it generally takes the terminations of the plural. Example:— ब्राह्मणक्षत्रियविट्शूद्राः *bráhmaṇa-kshatriya-viṭ-śúdráh* 'the Bráhmaṇ, and Kshatriya, and Vaiśya, and S'údra.'

106.—Verbs, as well as nouns and pronouns, have a dual number. The 3d pers. dual of the present tense ends in तः *tah*. Thus रामलक्ष्मणौ वने वसतः *ráma-lakshmaṇau vane vasatah*; 'Ráma and Lakshmaṇa dwell in the forest:— काकौ वृक्षे वसतः *kákau vṛikshe vasatah* 'two crows dwell in the tree.'

107.—When two or more words are put together to form an epithet, the compound is called a *Bahuvríhi*. For example:—

नामधेय *námadheya* meaning a 'name,' we may have the epithet पाटलिपुत्रनामधेय *pátaliputra-námadheya* 'the name of which is Pátaliputra.' Such an epithet, like an adjective, agrees with its noun. Thus पाटलिपुत्रनामधेयं नगरं *pátaliputra-námadheyan nagaram* 'a city named Pátaliputra:'—कुशहस्तो नरः *kuśa-hasto narah* 'a man with kuśa-grass in his hand.'

108.—The changes (referred to in No. 71) when heterogeneous letters come together, in compounds or in sentences, are not confined to the vowels. The principal rule in regard to the changes of the consonants is the following.

109.—A hard consonant (No. 24) before a soft consonant is changed to the soft of its own class; and *vice versá*. Thus महत् *mahat* + भय *bhaya* = महद्भय *mahadbhaya* 'great fear.'

110.—A dental consonant coming before a palatal or a cerebral is changed to a corresponding letter. The pronunciation is not so much altered by this, but that one who knows the separate words can readily recognise them when so combined. The same remark applies to the change of न *na* to ण *ṇa* in certain cases—as when preceded by र् *ra.*

111.—The letters त् *t* and श् *ś* meeting become च्छ् *chchh.* The commonest instance of this occurs in तत् *tat* + श्रुत्वा *śrutwá* = तच्छ्रुत्वा *tachchhrutwá* 'having heard that.'

Exercise 28.

The two sons go to the sea-shore. The crow and the jackal dwell in the forest. Having heard that, the deer abandons the forest. There is, on the bank of the Ganges, a city named Káśí. Why do the preceptor and the disciple again go to the garden? When will the snake, the mouse, and the horse dwell in one place? Men of slow understanding are infinite. A man of great wealth wishes thus. A boy and a girl of good family are here. A village of empty houses is not distant. A man of great merit says so. A boy beloved by (his) mother and a girl beloved by (her) father are here.

Lesson 28.

112.—In the native Sanskrit grammar, all the varieties of declension are educed from a set of technical terminations which the learner will find it worth his while to commit to memory. They are to be read across the page—thus "*su, au, jas*" &c.

	Sing.		*Dual.*		*Plur.*	
Nom.	सु	*su.*	औ	*au.*	जस्	*jas.*
Acc.	अं	*am.*	औट्	*auṭ.*	शस्	*śas.*
Inst.	टा	*ṭá.*	भ्यां	*bhyám.*	भिस्	*bhis.*
Dat.	ङे	*ńe.*	भ्यां	*bhyám.*	भ्यस्	*bhyas.*
Abl.	ङसि	*ńasi.*	भ्यां	*bhyám.*	भ्यस्	*bhyas.*
Gen.	ङस्	*ńas.*	ओस्	*os.*	आं	*ám.*
Loc.	ङि	*ńi.*	ओस्	*os.*	सुप्	*sup.*

113.—The vocative has no separate termination, being considered as a modification only of the nominative.

114.—Now, of these inflectional terminations it is to be remarked, that some of the letters serve only to form syllables and facilitate enunciation: they are rejected, therefore, when those letters which are essential are applied to the word to be declined. These auxiliary letters are the *u* of *su;* the *j* of *jas;* the *ś* of *śas;* the *ṭ* of *auṭ* and *ṭá;* the *ń* everywhere; the *i* of *ńasi;* and the *p* of *sup.* It is also to be observed that a final स्'s is changed to *visarga.* The actual terminations therefore will be:—

	Sing.		*Dual.*		*Plur.*	
Nom.	ः	*h*	औ	*au*	अः	*ah*
Acc.	अं	*am*	औ	*au*	अः	*ah*
Inst.	आ	*á*	भ्यां	*bhyám*	भिः	*bhih*
Dat.	ए	*e*	भ्यां	*bhyám*	भ्यः	*bhyah.*
Abl.	अः	*ah*	भ्यां	*bhyám*	भ्यः	*bhyah.*
Gen.	अः	*ah*	ओः	*oh*	आं	*ám.*
Loc.	इ	*i*	ओः	*oh*	सु	*su.*

115.—In applying these terminations to the final letter of the word to be declined, recollection must be preserved of the rules for the permutation of vowels and consonants. For example, in declining the word नौ *nau* 'a ship,' it must be remembered that औ *au,* followed by a vowel, becomes आव् *áv;* and that

स् *s* becomes ष् *sh* when it follows any other vowel than *a* or *á* and is not final. Thus:—

	Sing.		*Dual.*		*Plur.*	
Nom.	नौः	*nauh*, a ship.	नावौ	*návau*, two ships.	नावः	*návah*, ships.
Acc.	नावं	*návam*, a ship	नावौ	*návau*,	नावः	*návah*,
Inst.	नावा	*nává*, by —	नौभ्यां	*naubhyám*,	नौभिः	*naubhih*,
Dat.	नावे	*náve*, to —	नौभ्यां	*naubhyám*,	नौभ्यः	*naubhyah*,
Abl.	नावः	*návah*, from	नौभ्यां	*naubhyám*,	नौभ्यः	*naubhyah*,
Gen.	नावः	*návah*, of —	नावोः	*návoh*,	नावां	*návám*, —
Loc.	नावि	*návi*, in —	नावोः	*návoh*,	नौषु	*naushu*.

Exercise. 29.

Write down, with the signification, the following cases of the following words, viz:—

Inst. sing. inst. plu., and loc. plu., of उक्ति *ukti* 'speech.' Gen. sing. and inst. sing. of आत्मन् *átman* 'soul' or 'self.' Loc. sing., and gen. plu. of दिश् *diś* 'a side' or 'direction.' Loc. sing. of मनस् *manas* 'the mind.' Inst. sing. and inst. plu. of अग्नि *agni* 'fire.' Nom. dual and loc. plu. of नदी *nadí* 'a river.' Loc. plu. of स्त्री *strí* 'a woman.' Dat. sing., inst. plu., and loc. plu. of पितृ *pitṛi* 'a father.' Inst. sing.,

dat. sing., abl. sing., inst. plu. and gen. plu. of वाच् *vách* 'speech.' Inst. sing. of मरुत् *marut* 'the wind.' Loc. sing. of शरद् *śarad* 'autumn'. Gen. plu. of धीमत् *dhímat* 'sensible.' Loc. sing. of सरस् *saras* 'a pond.' Gen. plu. of मधुलिह् *madhu-lih* 'a bee.'

Lesson 29.

116.—As the native Sanskrit grammar presents one scheme of terminations which, by means of the requisite substitutions may be accommodated to all nouns, so it presents one scheme of terminations which, with the requisite substitutions, becomes applicable to all the tenses of every verb. These terminations are enunciated in a different order, as regards *person*, from that to which the European reader is accustomed,—the person applicable to what is spoken of being the first, and that applicable to the speaker being the third. Instead of naming the persons by *numbers, therefore,* it may be advisable here to give them the epithets appropriated to them in the native grammar—calling that which *is spoken of* the 'Lowest,' the one *spoken to* the 'Middle' and the *speaker* the 'Highest' person.

117.—The terminations are as follows :—

	Sing.	*Dual.*	*Plur.*
Lowest.	तिप् *tip.*	तस् *tas.*	झि *jhi.*
Middle.	सिप् *sip.*	थस् *thas.*	थ *tha.*
Highest.	मिप् *mip.*	वस् *vas.*	मस् *mas.*

118.—In these, as in the inflectional terminations of nouns, some of the letters serve to indicate certain operations; and these are rejected when the termination is affixed to the verb. After the requisite rejections and substitutions, the terminations appear as follows:—

ति	*ti.*	तः	*tah.*	अन्ति	*anti.*
सि	*si.*	थः	*thah.*	थ	*tha.*
मि	*mi.*	वः	*vah.*	मः	*mah.*

119.—Adding these terminations to the root अद् *ad* 'to eat,' and changing its final soft consonant to a hard one (No. 109) when the affix begins with a hard consonant, we have

अत्ति *atti*, he eats.	अत्तः *attah*, they two eat.	अदन्ति *adanti*, they eat.
अत्सि *atsi*, thou eatest.	अत्थः *atthah*, you two eat.	अत्थ *attha*, you eat.
अद्मि *admi*, I eat.	अद्वः *adwah*, we two eat.	अद्मः *admah*, we eat.

120.—When a vowel precedes the *m* or *v* of a tense-affix, it is lengthened. Thus we have भवामि *bhavámi* 'I become:'— भविष्यामि *bhavishyámi* 'I will become.'

121.—In order that the foregoing set of terminations may serve for other tenses than the present, they require to be variously modified. For instance, as may be gathered from No. 28, the syllable स्य *sya* requires to be interposed when the sense

may serve for other tenses than the present, they require to be variously modified. For instance, as may be gathered from No. 28, the syllable स्य *sya* requires to be interposed when the sense is to be future. Again, to express time past, (that of the 1st preterite) the final *i* of the singular is dropped, and the vowel अ *a* is prefixed to the verb as an augment. Thus अभवत् *abhavat* 'he became.'

122.—अहं 'I,' त्वं 'thou,' and सः 'he,' are declined in the dual as follows:—

Nom.	आवां	युवां	तौ
Acc.	———	———	———
Inst.	आवाभ्यां	युवाभ्यां	ताभ्यां
Dat.	———	———	———
Abl.	———	———	———
Gen.	आवयोः	युवयोः	तयोः
Loc.	———	———	———

Exercise 30.

Translate the following sentences.

Who art thou? I go to the village. They two will go to the village. Do you two go to the wood? Shall we two go to the sea-shore? Thou seest my house. What dost thou? What

dost thou wish? What dost thou say? I do not say any thing. Art thou able, or not? I am not able. I saw thy son.

अद्य वयं क्व गच्छामः। यूयं समुद्रे न स्नाथ। तौ कस्मात् युध्यतः। भवान् कविर्न वा। अहमित्थं चिन्तयामि। अहं ग्रामं पुनर्गमिष्यामि। बालकौ सरसि नष्टौ। अहमित्थं करिष्यामीति त्वं कुतो न वदसि।

Lesson 30.

123.—The *infinitive* is formed by adding तुं *tum*. Ex. यातुं *yátum* 'to go.'

Many verbs insert इ् *i* before तुं. Ex. भवितुं *bhavitum* 'to become.'

The following is a list of infinitives.

कृ	*kṛi*	makes	कर्त्तुं *karttum*, to make.
गम्	*gam*	——	गन्तुं *gantum*, to go.
जि	*ji*	——	जेतुं *jetum*, to conquer.
दा	*dá*	——	दातुं *dátum*, to give.
दृश्	*dṛiś*	——	द्रष्टुं *drashṭum*, to see.
ष्ठा	*shṭhá*	——	स्थातुं *sthátum*, to stay.
वच्	*vach*	——	वक्तुं *vaktum*, to speak.

Exercise 31.

Translate the following sentences.

Rávaṇa is not able to conquer Ráma. The father wishes to give the book to the son. The two sons wish to go to the wood. Dost thou wish to go to the sea-shore? I wish to see thy father. Do you two wish to stay here? What dost thou wish to do? It is improper to do thus. To speak thus is unsuitable.

भक्ताः पर्व्वतं गन्तुमिच्छन्ति । त्वं अरुन्धतीं तारां द्रष्टुं न शक्नोषि । नावस्तीरं यातुं न शक्ताः । अत्र स्थातुमुचितम् । तत्र स्थातुं योग्यमिति पिता ब्रवीति । मन्दं वक्तुमुचितमस्ति । वृद्धेभ्यो धनं दातुं योग्यं ।

Lesson 31.

124.—The *present participle active* ends in अत् *at.* Thus भवत् *bhavat* 'being;' गच्छत् *gachchhat* 'going;' तिष्ठत् *tishṭhat* 'staying.'

This participle is declined as follows;—

Sing.	Nom.	गच्छन्	*gachchhan,* 'going.'
	Acc.	गच्छन्तं	*gachchhantam.*
Dual	Nom. and Acc.	गच्छन्तौ	*gachchhantau.*
Plu.	Nom.	गच्छन्तः	*gachchhantaḥ.*

The rest of the declension may be effected by subjoining the terminations from No. 114.

125.—The *indefinite past participle active* ends in तवत् *ta-vat*:—as कृतवत् *kritavat* 'was making.' It is declined like the present participle (No. 123) except that it takes a long vowel in the nom. sing.,—thus कृतवान् *kritaván*. It is commonly used with an auxiliary verb—thus अहं कृतवानस्मि *ahań kritaván asmi* 'I was doing.'

126.—A class of *future participles*, most extensively employed, is formed by the affixes तव्य *tavya*, अनीय *aníya*, and य *ya*. Examples. भवितव्य *bhavitavya* 'what is to be or ought to be;' सहनीय *sahaníya* 'what is to be endured;' लभ्य *labhya* 'to be acquired.'

The following are further examples :—

वक्तव्य	*vaktavya*	to be spoken.
भज्य	*bhajya*	to be worshipped.
शक्य	*śakya*	possible.
सह्य	*sahya*	endurable.
कार्य्य	*káryya*	to be made.

द्रष्टव्य *dráshṭavya* to be seen.

गन्तव्य *gantavya* to be gone.

127.—The future participle is much used in the nom. sing. neuter. Thus त्वया गन्तव्यं *twayá gantavyam* 'it is to be gone by thee'—i. e., thou art to go:'—तथा भवितव्यं तेन 'thus is it to be become by him'—i. e. 'thus must he become.'

Exercise 32.

Translate the following sentences.

तथा कदापि न मया कर्त्तव्यम् । अहं दक्षिणारण्ये गच्छन् दृढव्याघ्रमपश्यम् । स व्याघ्रः सरसि स्नात्वा कुशहस्तो वदति । हे पान्थ कुत्र त्वया गन्तव्यं । दुःखं सहनीयमस्ति रावणेन । किं कर्त्तव्यं मम पुत्रैः ।

Lesson 32.

128.—Verbs compounded with prepositions sometimes retain the meaning of the original; more frequently they have the sense of their component elements; but in many instances they have significations which depart widely from those which they might be expected, from their composition, to convey. The explanation of such compounds is the province of the dictionary,

129.—Of the twenty-one prepositions, the most useful here follow, the sense being exemplified in verbs or in derivatives,

of frequent occurrence, from verbs compounded with the prepositions.

अति *ati* 'beyond.' अतिक्रामति *atikrámati* 'he goes beyond.'

अधि *adhi* 'over.' अधिगत *adhigata* 'gone over' (as a book when read through).

अनु *anu* 'after, like.' अनुचरति *anucharati* 'he goes after' (as a disciple goes after and imitates his preceptor).

अप *apa* 'off.' अपहरति *apaharati* 'he carries off.'

अभि *abhi* 'opposite.' अभिगच्छति *abhigachchhati* 'he approaches.'

आ *á* 'reversing.' आगच्छति *ágachchhati* 'he comes,'
आददाति *ádadáti* 'he takes.'

उप *upa* 'near.' उपतिष्ठते *upatishṭhate* 'he stands near.'

निर् *nir* 'without.' निर्दोष *nirdosha* 'without fault.'

परि *pari* 'around.' परिधि *paridhi* 'perimeter.'

प्रति *prati* 'again, back.' प्रतीकार *pratíkára* 'retaliation.'
प्रतिदिनं *pratidinam* 'day by day.'

वि	*vi* 'apart.'	विकार	*vikára* 'change of form.'
		वियोग	*viyoga* 'disjunction.'
सं	*sam* 'with,'	सङ्गम	*sangama* 'association.'

130.—Of prepositions used separately or without verbs, प्रति *prati* 'towards' governs the accusative; सह *saha* 'with' governs the instrumental, and विना *viná* 'without, except,' either the accusative or the instrumental.

Exercise 33.

Translate the following sentences.

This book is to be gone over by thee. The disciple goes after his preceptor. Rávana carries off Sítá. The traveller approaches the tiger. The traveller does not approach the tiger without fear. The father, with the son, stands near the tree. The crow does not associate with the jackal. Day by day the crow and the jackal associate with the deer. How is their disjunction to be made?

धर्ममतिक्रामति प्रतिदिनम्। शिष्या अनुचरिष्यन्ति गुरुम्। सीतामपजहार रावणः। भयं विना व्याघ्रो नोपगन्तव्यः। पुत्रः पितरमुपतिष्ठते। अत्र प्रतीकारो न कर्त्तव्यः। कुत आगतोऽयं शृगालः। पुत्रस्य हस्तात् पिता पुस्तकमाददाति। अनधिगतशास्त्रा मम पुत्राः किं वक्तुं शक्नुवन्ति।

Lesson 33.

It will have been observed, in Lesson 24, that the 3d pers. sing. of the imperative ends in तु. In the *passive* the termination is तां *tám*—preceded by the य *ya* of the passive (No. 91). Thus श्रूयतां *śrúyatám* 'let it be heard;' क्रियतां *kriyatám* 'let it be done;' दृश्यतां *dṛiśyatám* 'let it be seen;' उच्यतां *úchyatám* 'let it be told.'

132.—In Lesson 24, the *potential* is exhibited ending in यात् *yát*—as कुर्य्यात् *kuryyát* 'he should make:'—but the form in which it is more commonly met with is that of the 1st conjugation, where it ends in एत् *et*. Thus भवेत् *bhavet* 'he should be;' भवेयुः *bhaveyuh* 'they should be.'

Exercise 34.

Translate the following sentences.

The preceptor should be a good man. The horse should be swift. The disciple should not be perplexed. Let the wish be heard by the father. Let the deer sport in the forest. Let the beautiful girl smile. Let the crow go. Why should it be improper to do thus? He should obtain merit. They should go home. Let not injury be done to any one.

वने पान्थो न नश्येत् । माता ऽन्यथा जानीयात् । प्रभुर्म्मन्त्रयेत् । शिष्यः कवेः पुस्तकानि गृह्णीयात् ।

बको जले स्नायात । वृद्धं व्याघ्रं न हिंस्यात । पितृ-गृहे पूजां कुर्यात् । अस्य पुस्तकस्य द्वितीयभागः पश्चात् प्रकाशितो भवत् ।

Corrections.

Page	*Line.*	*For*	*Read*
8	19	" *tṛí*"	" *tṛi.*"
11	7	" decays"	" moves."
13	22	" पत्रः"	" पुत्रः"
16	2	" Bráhmaṇ."	" devotee."
25	2	" thus"	" thus, for example."
"	7	" verily"	" because."
34	22	" Verily"	" Everywhere."
40	4	" congugation"	" conjugation."
50	2	" saw"	" see."
55	11	" his"	" the."
"	22	" शक्नवन्ति"	" शक्नुवन्ति"
56	16	" swift"	" white."

V + RC १/